2: Fortes E-5 (1934-1937) 1945
FE11 Tallensi FE11

found at that spot. Thus, Sielug is an uninhabited part of Zubiuŋ, where clay (*siela*) is abundant near the surface, making it unsuitable for cultivation and therefore a favourite pasture. Nayaberaabo'og ('cattle-poison-grass valley'), the tract of low-lying land renowned as the traditional battle-field of Tongo and Ba'ari, appears to be named after a kind of grass believed to be noxious to cattle. Other such names have a legendary flavour, but the Tallensi, with their characteristic realism, have no myths or legends to account for them. Locality names of this kind are Kumpeɣaləɣat ('Death carries quivers') and Kurbɔk ('Stooping ditch'). Sacred groves (*tɔŋgbana*) often serve as landmarks to identify a locality; e.g. Dooni (at Doo), means the precincts of that *tɔŋgban*, vaguely defined, as are all such localities, by position and not by definite boundaries.

We shall see later how the social structure of a settlement is anchored to a locality. The physical environment is built into the whole edifice of native life. Tale economic pursuits demand an intimate knowledge—unscientific but remarkably efficient at the level of their social organization and technical development—of natural history and topography. Tale leechcraft, on its empirical side, depends on this knowledge; and every prominent and many an inconspicuous feature of the landscape has its meaning and place in native social relations. A great boulder may be the children's playground, or the women's pounding-floor, or a shrine. A hoary baobab tree is not only an amenity and a source of useful products, but also a lineage shrine. A furrow, an outcrop of laterite, or a fringe of grass, may mark the boundary of a farm plot. A shrub, hardly noticeable on the bank of a dry watercourse, is a medicine. In consequence, the natural environment forms a very important aspect of the native's social space. In his own settlement, and especially in his section of the settlement, he knows every rock and tree and almost every tuft of grass, the qualities of the soil, and the ownership of farm plots.

In addition to his own settlement a man usually knows pretty thoroughly the natural environment of neighbouring settlements with which his clan has close social bonds and, more superficially, that of his mother's natal settlement and of settlements in which close extra-clan kin live. The great majority of men, even the younger men who have been abroad for lengthy periods, are all well versed in the geography, the vegetation, and the fauna of the tracts of bush and river-bank on the borders of Taleland, the economic exploitation of which is indispensable for the subsistence of the natives. Every dry season many men and boys have to go out to the nearest bush to cut grass for thatching, rafters for roofing, shafts for their implements, *bayana* (*Bauhinia*, spp.) bark for the rope used in house-building, canes for their bows and reeds for their arrows, tree-stumps for their shrines, and many medicinal roots and leaves. They go hunting in near and distant tracts of bush, so that most adult men are familiar with every hunting bush within a day's march of their settlement; and they go fishing in the pools left in the river-beds during the dry season. Women are as expert as men in these matters. They take part in the big fishing drives, comb the fields for edible herbs, seek out deposits of clay for pottery and gravel for beating floors, explore the neighbouring bush for firewood, for reeds to make sleeping mats, for fruits and edible leaves.

5: Fortes E-5 (1934-1937)1938 FE11 Tallensi FE11

On any day in the dry season or the first half of the rainy season one can find a group of girls playing at housekeeping. Most commonly they consist of a group of sisters and ortho-cousins—two to four active participants with, perhaps, a couple of infants attached. Often one or two small boys of about 5 or 6 are in their company, sharing in their play or absorbed in their own separate play. In play, as in the simple economic duties, there is as yet no marked sex dichotomy at this age; and small boys are not ridiculed for 'grinding grain' and 'cooking porridge', or small girls for 'building houses' in play. The girls generally constitute a mixed age group, varying from 6 to 10–11 years, for even those who are already capable of real cooking enjoy playing at it. When they are of about equal maturity their play tends to be loosely organized. Each cooks for herself, but they help one another, lending one another 'utensils', 'grain', 'firewood', and exchanging 'dishes of porridge' like co-wives. When one girl is older than the others she tends to take the lead, and the smaller girls assist her on the pattern of daughter helping mother in real cooking. Infants are 'our children'; and reliable informants have told me that small boys are said to be the 'husbands'—but I have never observed boys being addressed thus, though I have watched housekeeping play very frequently. According to my observation, it is merely implied in the manner of distributing the 'cooked porridge', which follows the pattern of family feeding. Older girls sometimes introduce dolls as the 'children'—clay figures of people made by themselves or, more usually, for them by their brothers.

The essentials of the play consist in 'grinding flour', 'cooking sauce' and 'porridge', and 'sharing out' the 'food'. Every feature of the real processes is mimicked, but with the most ingenious imaginative adaptations. A pair of flattish stones or a boulder and a large pebble serve as 'grindstones'. For pots, dishes, calabashes, and ladles various things are used—old sherds chipped into roughly circular pieces the size of a half-crown or crown, fragments of old calabashes, the husks, whole or bisected, of *molomok* or *kalampoo*, spherical fruits of common trees varying in size from that of a large marble to that of a cricket ball, and even old tins or bits of tins, while some girls make little pots of clay. Pebbles make a fire-place, a thin piece of millet-stalk is the stirring-stick, some dried grass the firewood.

7:Lynn G-5 (1932-1936) 1937 FE11 Tallensi FE11

APPENDIX III.

241
•824

List of crops more commonly grown in North Mamprusi with their botanic and local native names.

Crop	Nankani	Kassena	Builsa
Early millet (Pennisetum typhoides, var.)	Nara	Chara	Nara
Late millet (Pennisetum typhoides, var.)	Zia	Mumpuana	Zia
Guinea corn (Sorghum vulgare) ...	Tchee*	Yara	Zamonta
Maize (Zea mays)	Karjana	Kamana	Tumbena
Rice (Oryza sativa)	Mui	Mumulinga	Mua
Groundnuts (Arachis hypogea) ...	Sunkpam	Sunoga	Sunkpa
Bambarra beans (Voandzeia subterranea)	Suma	Sinonu	Suma
Geocarpa beans (Kerstingiella geocarpa)	Sumperga	—	Sulumperg
Cowpeas (Vigna spp.)	Tia	Suona	Tua
Yams (Dioscorea spp.)	Nyuya	Pia	Nyuya
Sweet potatoes (Ipomoea batatus) ...	Nyimbemto	Nanuri	Nambanura
Coleus potatoes (Coleus dysentericus) ...	Pearsa	Yia	Pisa
Cassava (Manihot utilissima)	Banchi	Manchi	Banchib
Okra (Hibiscus esculentus)	Ma-ana	Ma-ana	Ma-ana
Hibiscus (short) (Hibiscus sabdariffa)...	Bito	Puora	Suri
Hibiscus (long) (Hibiscus cannabinus)...	Bersi	Kasoga	Kasoga
Soup plant (Gynandropsis pentaphylla)	Nangina	Kalema	Karabacho
Neri (Cucumis melo)	Sama	Yakoro	Bura
Calabash (Lagenaria vulgaris)	Tungu	Zonga	Chin
Calabash (bottle shaped) (Lagenaria vulgaris)	Linka	Konkolu	—
Pumpkin (Curcubita pepo)	Yogari	—	—
Bungu (Ceratotheca sesamoides) ...	Suri	Suru	Boarta
Sesame (Sesamum indicum)	Sasam	Buum	Bunsiug

*Note.—Tchee is also used as a general term for cereals, rather in the same way that we use the word "corn."

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